

7

693. e. 10

THE SECOND
P A N E G Y R I C,
O R.
S E R M O N
IN HONOUR OF
G O O D F R I D A Y,

Almost FOURTEEN HUNDRED Years old,
Of that most famous FATHER of the Church,
St. C H R Y S O S T O M;
Translated from the Greek, and never before published in our Language.

By the Rev. WILLIAM SCOTT, A.M.
Late Scholar of ETON, and TRINITY COLLEGE CAMBRIDGE.

L O N D O N

Printed for S. CROWDER, G. ROBINSON, J. BEW, Booksellers, Paternoster-row; and W. NICOLL, St. Paul's Church Yard.

[Price only SIX-PENCE.]

Entered at STATIONERS HALL.

N.B. Above THREE THOUSAND Copies of the FIRST PANEGRIC, or SERMON in honour of CHRISTMAS-DAY, have been sold off since the 17th December 1774.

There are FOUR more, which complete the whole Set, Price only SIX-PENCE each, one of which (on EASTER-DAY) is now publish'd, and the other THREE (on ASCENSION-DAY, WHITSUNDAY, and TRINITY-SUNDAY) will be ready the Saturday before ASCENSION-DAY.

THE SECOND
PANEGYRIC
OF
SERMON
At the above Booksellers may be had the following Pieces, by *The Translator*.

I. THE FIRST PANEGYRIC, or SERMON in honour of CHRISTMAS-DAY, inscrib'd to THE CHAMBERLAIN of *London*. The FIFTH EDITION, Price One Shilling. To which is præfixt the Life of the venerable AUTHOR, and the beautifull *Speech* of his MOTHER.

II. THE DUELLIST, a Sermon, inscribed to SIR WILLIAM DRAPER. Price One Shilling.

III. ON THE KING'S ACCESSION, a Sermon, dedicated to Mr. GARRICK. Price Six-Pence.

IV. EPIGRAMS of MARTIAL, and other famous (modern) *Epigrammatists*; translated from the *Latin*; imitated, adapted, and addrest to THE KING and QUEEN, NOBILITY, CLERGY, and GENTRY. Price only Half a Crown.

INSCRIPTION.

TO THE MOST REVEREND FATHER IN GOD,
FREDERIC, LORD ARCH-BISHOP OF CANTER-
BURY, THE FOLLOWING PANEGYRIC, ON THIS
SACRED AND SOLEMN OCCASION, OF THAT
ILLUSTRIOUS FATHER OF THE CHRISTIAN
CHURCH, ST. CHRYSOSTOM, WHO WAS NO
LESS EMINENT FOR HIS LEARNING AND
ORTHODOXY, THAN HIS PIETY, IS INSCRIB'D
WITH ALL DUE REVERENCE AND RESPECT,
BY HIS GRACE'S

MOST DUTIFULL AND OBEDIENT

SON AND SERVANT,

WILLIAM SCOTT.

April 3, 1775.

TO the READER.

AS the general INTRODUCTION and ADVERTISEMENT are already in the CHRISTMAS Sermon; and tho' they are equally as suitable and highly necessary to all the other FIVE; two of which are now publish'd, and the other three will be on the Saturday before ASCENSION-DAY (or HOLY-THURSDAY): yet the Translator thought it unnecessary to præfix them to these, and therefore begs leave to refer his Readers to them as they stand there, with their only making such a small alteration or two, as their own Good-sense will naturally point out to Them, and by reading of which, They will the more readily enter into the noble and genuine Spirit of these that follow, and consequently will taste the beauties of them with a much greater degree of exactness and pleasure.

S E R M O N

IN HONOUR OF

GOOD FRIDAY.

Ep. to the Galatians, vi. 14.

*But GOD forbid that I should glory,
save in the Cross of our Lord JESUS
CHRIST! by whom the World is cru-
cify'd unto Me, and I unto the
World.*

I HAVE often considered with myself, for what reason our *Fathers* used to go out of the Cities where they dwelt, in order "to call their solemn Assemblies, and bury "their Dead;" for they don't seem to me to have done this for *no* purpose at all: and therefore, on consideration, I have found (by the grace of God) the reason to be a just one, and highly becoming the present solemnity [of *this* DAY], "That we should be per-
B "fect

“ *fect* in the remembrance of **THE CROSS** ;”
 for He that was *crucify’d*, suffered *without* the
 City : and thus [St.] *Paul* testifies [Epistle to
 the *Hebrews*] “ That the bodies of those ani-
 “ mals whose blood was brought in to the
 “ Holy Place by the High Priests [as sacri-
 “ fices] for sin, were burnt *without* the
 “ Camp : and therefore **JESUS**, that He
 “ might sanctify the People thro’ his own
 “ blood, suffer’d **WITHOUT** the Gate.”

OUR LORD has, *this DAY* [according to
 the Royal Psalmist’s Prophecy] “ broke the
 “ brazen gates of *Hell* and the *Grave*, and
 “ smote their bars of iron in sunder !” —
 Mark the exactness of the expression [my
 Brethren] ! He does *not* say, “ He hath
 “ *open’d* the brazen gates, or *taken away* the
 “ bars of iron :” [no ;] but He hath
 “ **BROKE**,” and “ **SMOTE IN SUNDER** !”
 that the prison might become useless, weak,
 and entirely *ineffectual* ! for where there is
 neither door nor bar, no one is hinder’d from
 going in or out :—what, therefore, **CHRIST**
 confounds or destroys, who can hereafter
 rectify ?—*David* here [you observe] calls the
 gates and bars *brass* and *iron*, *not* because
 they *are* so, but signifying [hereby] “ that
 “ *Death* is *cruel*, and *not* to be *intreated* !”
 and “ that Thou mayst learn [O *Christian* !]
 “ that *brass* and *iron* means what is *fixt*, and
 “ *not* [easily] to be given up !” —

By

By THE CROSS, *this* DAY, hath CHRIST bound both *Death* and the *Devil*, the two great Keepers of *Hell* and the *Grave*! and [as St. *Paul* says] “openly made a shew of “them in triumph!” The *Tyrant* [i. e. *the Devil*] is led captive, and the *mighty one* is become bound! *Death* himself having cast away his Armour, has thrown himself humbly at the feet of his KING! “CHRIST hath [hereby, as St. *Paul* says again] “redeem’d “us from the power of *Darkness*, and translated us to the kingdom of his Love!”—[O *Christian*!] Thou hast seen a wonderfull Victory! Thou hast seen [*this* DAY] the mighty deeds of THE CROSS! And yet I will tell you another thing *more* wonderfull! Learn the MANNER of the Victory, and then thou wilt be astonished the more! for by *Those* whom the *Devil* overcame, by *Them* was CHRIST made [the Conqueror over] *Him*: and having taken his very Arms, with *them* He entirely subdued him: and how, you shall [now] hear! The *Virgin*, the *Tree*, and *Death*, were the symbols [or signs] of *our* being overcome [i. e. by the fall of Man in Paradise;] the *Virgin* was EVE (for she had not yet known her husband;) the *Wood* [or *Cross*] was the *Tree*; and *Death* was the punishment of ADAM! And yet, behold again! the *Virgin*, the *Tree*, and *Death*, were the symbols [or signs] of [CHRIST’S] Victory! for in the

B 2

place

place of EVE was MARY—in the place of the *Tree* [of Knowledge] was the *Wood* [or *Tree*] OF THE CROSS—and for the *death* of ADAM was the *death* of CHRIST!—Thou hast seen [now, O *Christian*!] by *whom* the *Devil* was Conqueror, by *these* was he *himself* overcome! The *Devil* contended with *Adam* at the *Tree*; and, at the *Cross*, CHRIST overcame the *Devil*! It was the *Tree* that sent [*Adam*] to the *Grave*, and it was *that* again which raised his Posterity from thence! It was *that* which hid him naked, when captive [by sin]; and it was *that* which shewed [CHRIST] openly an *unarmed* Conqueror from on high! It was *Death* which condemn'd [to punishment] Those who came after him; and it was *that* which raised again those who were born *before* CHRIST [i. e. as *Man*, the *second* ADAM]!—Who [then, as *David* says] shall [be able to] speak of the mighty works of *the Lord*? From the Death of CHRIST, Mortality is swallowed up by Eternal Life! *These* are the glorious acts of THE CROSS!

Thou hast learned [now, O *Christian*!] both the *Victory* and the *manner* of it: learn also how the mighty deed was done without labour [on *our* side.] We were not bloody [as to] arms; we were not present at the preparation [for this great contest]; we received no wounds—neither saw we the battle, and yet have received the Victory! The
contest

Contest is *the Lord's*, and *our's* the Crown !
 Since then it is *our* Victory, let us all, *this*
 DAY, as Soldiers, shout for joy in honour of
 it ! and, singing an Hymn unto *the Lord*, let
 us triumphantly cry out [with *St. Paul*]
 “ *Death* is swallowed up in Victory ! O
 “ *Grave* ! where is *thy* Victory ? O *Death* !
 “ where is *thy* Sting ? ” — *These* things hath
 THE CROSS raised up for us !

THE CROSS is the *Trophy* [of CHRIST's
 Victory] over the *Devil* ! It is the *Sword*
 against Sin, by which HE provoked the *Ser-*
pent [to combat] ! It is the Will of *the Fa-*
ther ! the Glory of the only begotten [Son] !
 and the Joy of the [Holy] *Ghost* ! It is the
 Beauty, or Harmony, of the *Angels* ! the
 Safety of the *Church* ! the Boasting of [St.]
Paul ! [so says the Text] — the Bulwark of the
Saints ! and [in short] the Light of the *whole*
 World !

Since, then, the *Cross* of CHRIST is *our*
 Glory, my Brethren ! let us rejoice with holy
David, and say with him, “ The Light of
 “ *thy* Countenance, O Lord ! hath shined
 “ upon us ! ” And what is *this* Light, but
 the *Cross* of *our Lord and Saviour* CHRIST ?
 by which the *World* is saved, and all true
 Believers are freed from the captivity of the
Devil !

The World saw [OUR LORD, as on *this*
 DAY] nail'd [to the *Cross*] and shudder'd with
 horror ! the Earth was moved ! the Rocks
themselves

themselves were rent in sunder ! and yet, the *Insensibility* of the *Jews* [who thus crucify'd Him] stood *unmoved* ! the Veil [of the *Jewish Temple*] was divided, and yet *their* wicked combination was not so ! And why was the Veil [thus] divided ? Because the Temple could *not* see [*unmoved*] it's *Lord* [and *Master*] crucify'd ! plainly foreshewing the desolation that befell them afterwards !—

CHRIST is the Countenance of THE FATHER : so St. *Paul* says of *Him* (Epistle to the *Hebrews*) “ That He is the *Brightness* of “ his *Father's* Glory, and the express *Image* “ of his *Person* !” And so says *our Lord* himself : “ He that hath seen *Me* hath seen the “ *Father* also.” Now by the *Cross*, as a lamp of ever-shining glory, He enlighten'd the World, split the Rocks in sunder, rais'd the Dead, put the *Sun* itself to flight, being desirous to shew the unthankfull, senseless, and unbelieving *Jews*, that He was the *Lord* and *Builder* of the World, even when crucify'd in the flesh ! For this cause, my beloved [Brethren] ! I earnestly desire to present the *Cross* to your minds, and worthily to speak in it's praise ! And yet I am afraid, being *unworthy* ! But I will endeavour to speak *somewhat* of it, by the Grace of *God*, as far as I am able to apprehend ! for not even the *Angels* can worthily speak in honour of it's great Power !

Now,

Now, if thou wouldst know [O *Christian*!] its Power and Praises, attend to me!

— THE CROSS is an *Anchor* to those who, from wavering in the Faith, begin to sink! a *Resurrection* of the Dead! a *Leader* of the Blind! the *Path* of those who have gone out of the way! the *Avenger* of those who have suffered wrong! the *Staff* of the Lame! the *Comfort* of the Poor! the *Curb* of the Rich! the *Overtthrow* of the Proud!" the *Victory* over the *Devil*!" the *Instructor* of Children! the *Supply* of Counsel to those who want it! the *Pilot* of those who are in a Sea of Troubles! the *Haven* of those who are tofs'd about in a Storm! the *Bulwark* to those waging War [with Sins and the Devil]! the *Father* of Orphans! the *Helper* of Widows! the *Judge* of those who do wrong! the *Pillar* of the Just! the *Repose* of the Afflicted! a *Light* to those who sit in Darkness! the *Magnificence* of Kings! the *Teacher* of Humanity to Barbarians! the *Freedom* of Slaves! the *Wisdom* of the Unlearned! the *Law* of the Disobedient!" the *Preaching* of the Prophets! the *Declaration* of the Apostles! the *Glorying* of the Martyrs! the *Exercise* of the Solitary! the *Foundation* of the Church! the *Safety* of the World! the *Destruction* of [the Heathen] Temples! the *Overtthrow* of [their] Altars! the *Vanishing away* of [their] Incense! the *Scandal* of the Jews! the *Ruin* of the Ungodly!" the *Strength* of the Weak! the *Physician*

sician of the Diseas'd ! the *Cleansing* of Lepers ! the *Strengthen*er of the Paralytic ! the *Bread* of the Hungry ! the *Fountain* of the Thirsty ! [and, in a word] the *Covering* of the Naked ! And when I speak of Nakedness, I speak *not* of the *Body*, but [of the *Soul*] in being destitute of *Faith* ! When, therefore [O Man !] thou shalt believe and be baptiz'd, then shalt thou hear, being cloath'd [with the *Robe of Faith*]. Thus hear what St. *Paul* says [Epistle to the *Galatians*] " As many as shall be baptiz'd unto *Christ*, shall have put on *Christ*" [i. e. as a *Robe of Righteousness*]. When, therefore, thou shalt hear *Christ*, think not of *God* only, or of his *Incarnation* only, but both together ! [i. e. a firm belief both of his *Divinity* and *Humanity*, or of his being both *GOD* and *MAN*, is necessary to a true, sound, and saving *Faith* !] For I have often told you [as St. *Paul* says] and do so still, " That my speaking to you *these* things, to Me is *not* grievous, but for You it is safe ! for I would that Ye were, all, Teachers !"

Our Lord, then, was called *CHRIST*, because being cloath'd with our *Flesh*, as *Man*, " He was the *anointed* Prophet of *God*." He was called *JESUS*, because He was the *Saviour* of the World ! and so it is said in St. *Matthew*, " For He shall *save* his People from their Sins !" He was called *THE WORD*, because He came forth from *SOME ONE* ! a *Son*, because he was of *THE FATHER* !

THER ! an *only begotten* [Son] because He was
 the *only one* of GOD *alone* ! [and He was
 called] GOD, because He was the *Maker* and
Builder of the Worlds ! Thus [let us] hear
 what St. *John* says, “ In the beginning was
 “ *the Word*, and *the Word* was with GOD,
 “ and *the Word* was GOD ! the same was in
 “ the beginning with GOD ! All things were
 “ made by Him, and, *without* Him, was not
 “ any thing made that *was* made ! ” — Thou
 seest [now, O *Christian* !] that *this* is HE
 who by [his] Word stretch'd out *the Heavens* !
 who adorn'd the Sky with the variegated pic-
 ture of the *Stars* ! who kindled the *Sun*, and
 order'd it's courses ! who set bounds to the
Moon by the West ! who founded the *Earth*
 upon the Waters ! who order'd the green
Herb and the *Grass* to spring up on the
 Earth ! the *Waters* to rise in Fountains, flow
 in Rivers, and be gather'd together in Lakes !
 who hath bounded the *Sea* by the Sand !
 commanded the *Land* and *Waters* to send
 forth multitudes of living Creatures ! and the
Winds to blow ! who hath fixed the *Moun-*
tains, as in a Yoke ! the *Clouds* to darken,
 and give rain upon the Earth ! and hath
 caused *Beasts*, *Birds*, and *creeping* things to
 abound for the use and service of Man ! and
 [to speak of *heavenly* things] who hath cre-
 ated *Angels* and *Archangels*, *Cberubims* and
Seraphims, *Thrones*, *Principalities*, and *Powers* !
 and [as to this *lower* World, again] *Times*

and *Seasons, Years, Months, Weeks, and Hours, Day and Night, Light and Darkneſs!* Laſt of all,—who, when He had made *Man* after [his own] image and likenefs, placed him in *Paradiſe*! and ſeeing Mankind overcome [through *Adam*] by the malice and envy of the *Devil*, He was deſirous to be cloath'd with *our* *Fleſh*, and that it ſhould be nail'd to the *Tree* [i. e. the *Croſs*]! that as by the *Tree* [came] the *Transgreſſion*, ſo again by the *Tree* [ſhould ariſe] *Salvation*.

I am deſirous [my Brethren] to ſet before you, *this DAY*, a *ſpiritual* table; not as food for the *Body*, but for the *Soul*, through the *Spirit*, i. e. the conſideration of *THE CROSS!*—And how is it, as in *other* caſes, that We do not, like wiſe and ſkilfull ſwimmers, throwing Themſelves from the ſhip into the ſea, in ſearch after *Pearls*, throw *ourſelves* alſo into the ſea of our Thoughts and Meditations, after this moſt precious *Pearl* of *THE CROSS*? The hazard of our ſinking is but ſmall, and the comfort even of the tryal is great: for We have “the *Word of God*” for our *Ship*—*Chriſt* for our *Guide*—and the *Holy Spirit* for a gentle *Wind!* Endeavour, then, to make yourſelves become worthy of this moſt pretious *Pearl* by your diligence and zeal! for do not Thoſe who till the ground, *before* they caſt the ſeed into the earth, firſt yoke the *Oxen*, make ready the *Plow*, root up all *Weeds* and *Thiſtles*, that when the *Sun* and

and *Rain* come, it may conceive and bring forth the *Corn*?—The Fruits of the Earth, therefore, must wait for *Winter* and *Summer*, the former and the latter *Rain*, the heat of the *Sun*, and the time of *Harvest*, and then Men gather them into their barns; but *I* wait for none of these things: for to-day I *sow*, and to-day I *reap*: for I have not dull, cold, lifeless Earth to work upon, but the reasonable, sensible, lively, and zealous Earth of your Minds, which come already prepared and cultivated, to receive the precious seed of the Doctrines of the *Cross*! And I think myself an happy Husbandman in having such promising Earth fallen to my lot! For, as *our Lord* says in his Gospel to his Disciples, “Blessed are Ye, if Ye *keep* my Word!” so, happy am I, when I am speaking to the ears of those who are not only ready and willing to hear, but also to *obey* and *practice*;—I beseech you, therefore [Brethren!] that with all meekness, faith, and repentance, ye receive, this day, the words engrafted in your hearts concerning the glorious Acts and inestimable Blessings of a *crucify’d* SAVIOUR! for in this *present* life, we are too apt to be easily drawn away and entic’d by various Pleasures! but in *that* which is *to come*, we are to remember that Justice and Judgment will overtake us! “Let us *not*,” therefore, as *St. Paul* says (Epistle to the *Ephesians*) “give place to the *Devil*!” “For we wrestle

“ [as he says again] not [only] against *Flesh*
 “ and *Blood*, but [principally] against the
 “ invisible Agents of the *Powers of Dark-*
 “ *ness!*” Let us, then, hasten to avoid *eter-*
nal Punishment! for *God* made not Punish-
 ment to cast us into it, but to deliver those
 from it, thro’ Faith in the *Cross* of *CHRIST*,
 who were ready to fall into it! We have,
 my Brethren! most happily for us! a most
 just, loving, and mercifull *God!* for thus *Da-*
vid testifies, saying, “*God* is a righteous Judge,
 “ strong but patient; [tho’ He] is provoked
 “ every day!” “ But if a Sinner will *not* re-
 “ pent, and turn from his Wickedness, *God*
 “ will whet his Sword [in vengeance] and
 “ præpare for him the Instruments of Death!”
 These things *God* says by his holy Prophets
 and Apostles in Scripture, *not* to condemn us,
 but that we may not become the more neg-
 ligent! for had He intended to have destroy’d
 us, the Blood of our REDEEMER had never
 been shed upon the *Cross* for us!

Consider, then [O *Christian!*] with thy-
 self, and remember, that HE dyed upon the
Cross, *this* DAY, for *Thee*, that He might
 bestow upon thee the Grace and Blessing of
Immortality!—HE hunger’d, that He might
 fill *Thee* [thro’ Faith in His Merits and Me-
 diation] with his own Flesh!—HE thirsted,
 that He might give *Thee* [thro’ the same liv-
 ing Principle of Faith] his own Blood to
 drink!—He sat in a Ship by the Sea-side, to
 teach

teach the multitudes who follow'd Him from
 all parts the pretious Doctrines of *eternal*
 Life : that He might make *Thee* fit in Hea-
 venly Places, to enjoy the blessed Communi-
 cations of Knowledge and Understanding with
Angels and *Archangels* ! with *Cberubims* and
Seraphims !—HE was baptiz'd with *Water*
 and *the Holy Ghost*, that He might wash *Thee*
 from the filth and corruption of *Sin*, and en-
 lighten thee in all thy ways with the Grace
 and Assistance of that glorious Fountain of
 Light, *the Holy Spirit* !—HE was insulted,
 beaten, and imprisoned, that He might set
Thee at liberty from the chains and fetters of
Sin, and from the horrors of Captivity, while
 under the power and dominion of the *Devil* !
 —HE was often weary'd with travelling, and
 destitute of rest and sleep, that He might
 make *thy* paths thro' the Journey of Life
 smooth and easy, and to take thy golden
 slumbers entirely free from Care and Fear !—
 HE “ had not where to lay his head ” [as He
 tells us *Himself*] that He might præpare for
Thee, lying on the Bed of Sickneſs, and
 looking up to Him with the Eye of *Faith*,
 through the Merits of the *Croſs*, a Pillow of
 everlasting Rest and Comfort !—HE came
 from *Woman*, that He might shew Mercy to
Her [and her *Posterity*] for transgreſſing his
 Command in *Paradiſe* !—HE was call'd *Man*,
 that He might call *Thee* GOD ! [i. e. an eter-
 nally bleſt and immortal Being].—HE was
 call'd

call'd "the Son of Man," that He might call Thee "a Son of God!"—and [in a word] He pray'd to his *Holy Father* to keep Thee [and all his *true Disciples*] faithfull to the end, that both *Thou* and *They* might be crown'd with Glory and Immortality! even as He says Himself [in *St. John's Gospel*] concerning *Lazarus*, whom He rais'd from the Dead: "Father! says He, glorify thy Son, that thy Son also may glorify Thee!—Then came a Voice from Heaven, saying, I have both glorify'd it, and will glorify it again!" [He says again to his *Father*] "I know that Thou always hearest Me, but I said this on account of the Multitude who stood by, that all might believe that *Thou* hast sent Me."—

To what end then, or design, think ye, my Brethren! was *our Lord* the promis'd MESSIAH? Not for Himself, nor yet for his *Father*; but entirely for *our* sakes, that He might save *all* Mankind through the *Cross*! for had He not dyed as on *this* most blessed and sacred DAY, *We* had never been rais'd up to eternal Life, nor had He rais'd Himself, as the First-fruits of *our* Resurrection!—Let us, then, sing a new Song of Praise and Thanksgiving unto the Righteousness of *our Lord* and King, and magnify Him with a sacred and solemn joy for his great condescension in *thus* dying for us, that *We* might live!—Again—Let us consider, that as the *first*

ADAM

ADAM was condemn'd to dye for his eating of the [forbidden fruit of the] Tree, so CHRIST, our *second* ADAM, hath supported and strengthen'd us [by our Faith] in the Tree of the *Cross*! — Come then, my Brethren! and let us enjoy ourselves in devout and heavenly Meditations upon what went before, and followed after, *our Lord's* CRUCIFIXION! What dread and horror seiz'd all his *true* Disciples when they saw Him “*betrayed by Him* who was a *pretended* one only! and, after this base act, seized with an horrible fit of despair, dying a most violent death!” *insulted* by the Chief-priests and their Servants with the Crown of Thorns and the purple Robe!” — “*Peter*, through fear, denying his *Lord* and *Master*, swore with bitter oaths and imprecations, that he knew Him not, till the Cock crew, and reprov'd him for his baseness and cowardice! but struck [by Divine Grace!] with a sudden remorse of conscience and deep repentance, went out, and wept bitterly, and so wash'd away his sin!” When they saw “the Soldiers *parting* his Garments among them, and *casting lots* for *that* Vesture which was woven *without* a seam, even from the top throughout!” “Their *scourging* Him, and, at last, *fixing* Him to the *Cross*!” “His sacred side *pierc'd* with the spear, from whence Blood and Water flow'd as from an eternal Fountain!” “Their *giving* Him [partly

[partly by way of derision, and partly, as *They* foolishly thought, to stupify his pains] *Vinegar* to drink mingled with *Myrrh*!" But *He*, shewing his readiness to suffer for us, refused it! "The face of the *Sky* sad and lowring!" "the splendid light of the *Stars* extinguish'd!" and "the *Sun* himself, modestly blushing, was asham'd and retir'd!" "the beautifull *Ornaments* and *Decorations* of the Temple disfigur'd and broken!" and "the *Veil* itself torn asunder from the top to the bottom!" even the heavenly Orders of the *Angels* were amaz'd! "the *Earth* toss'd with violent tremblings!" and "the *Dead*, loos'd from the chains of the Grave, came forth from their Sepulchres, stood aghast, astonish'd, and affrighted at each other, and at what they saw, their *Lord* and *Saviour* suffering upon the *Cross*!"

When the *Devil*, in the Infernal Regions, [the grand Enemy of our Salvation!] saw all these things: with strong cryings he gave way to his grief and rage [thro' envy and malice at the happiness of Man, now recover'd by the Death of CHRIST upon the *Cross*] and thus address'd himself to his Infernal Agents in the Regions of Woe, Misery, and Despair!

"O ye Ministers, Powers, and Rulers of
 "Darkness! *Who* is THIS that has thus
 "struck me to the heart?—his spear, though
 "made of *Wood* [i. e. meaning the *Cross*]
 "has pierc'd me thro' my Vitals! and I am
 "most

" most miserably torn afunder ! my Senses
 " are gone ! and my Spirits are utterly sunk !
 " Oh ! that the Traytor *Judas* had never been
 " appointed in the number of his Disciples !
 " *then*, I had never been thus rack'd and tor-
 " tur'd with this Victory over me by the
 " *Cross* ! for HE, whom *I* thought to have
 " held under *my* power, has *now* entirely
 " subdu'd me, and taken me captive ! and
 " millions of those, over whom I rejoic'd as
 " *my* Captives, by the *fall* of ADAM, am I
 " *now* compell'd, most *unwillingly*, to give
 " up to Him again !"

By *this* glorious Act of the RESURRECTION,
 our *first* lost ADAM was restor'd by the *second*;
 and EVE, the Mother of all living ! is *now* no
 longer the Traitefs and Seducer of her Hus-
 band, as before; but the "Help meet for him,"
 both as to his temporal and eternal happiness !
 Instead of the Tree of Knowledge she [i. e. her
 Posterity thro' Faith of the *Cross*] eats of the
 Tree of Life; and, for her *Disobedience*, her
 Obedience is *now* completed ! Instead of the
Curse, she receives a *Blessing*; and, for *Cor-
 ruption*, she is blest with *Immortality* !

Come then, my Brethren ! and let us cele-
 brate this sacred DAY with *such* a solemnity as
 becometh the *true* Servants of our *blessed* Mas-
 ter ! and think it not strange that his joyfull
 triumph over *Hell* and the *Grave* should cause
 some sudden gleams of joy in our faces while
 we are contemplating this sad and tragical
 scene ! for *such* divine and spiritual Blessings
 as *this*, may well be suppos'd to create a sud-

den mixture of Pleasure and Grief, and quick changes of Joy and Sorrow ! for let us consider, that the *Cross*, *formerly*, was a name of *Scandal*, *Reproach*, and *Punishment* ; but *now*, it is become both *honourable* and *desirable* ! *before*, it was the mark of *Disgrace* and *Torture* ; but *now*, it is the Trophy of *Renown* and *Peace* ! And, that the *Cross* is *Glory*, let us hear what *our Lord* says *Himself* [in *St. John's Gospel*] in his Address to *God THE FATHER*, during his severe and bitter agonies on the *Cross* just before He suffer'd ! “ *FATHER !* says He, glorify Me with the *Glory* which I had with Thee, *before* the World was !” calling [you see] the *Cross* a *Glory*.—Well may it, therefore, be consider'd and esteem'd the *Head* of our Salvation, and the *Substance* of infinite Blessings ! Hence, Those who, *before*, were disgrac'd and punish'd by it, as *Slaves*, are *now* receiv'd into the order of *Sons* !—By it, we are no longer wandering about, as Sheep going astray ; but by being come to a knowledge of the *Truth*, are *now* “ *ONE Fold under ONE Shepherd* !” — By it, Those who, *before*, were Idolaters of Wood and Stone, are *now* become the humble and true Worshippers of *Him* who is the *Creator* of all things !—By it, we who were, *formerly*, the Servants of Sin, are *now* brought into the Freedom of Righteousness !—In short, by *his* Death and Merits on the *Cross*, *Earth* is become *Heaven* !—On *this DAY* then, my Brethren ! hath *our Lord* open'd for us the Gates of Paradise : which for above *four thousand* years

years had been seal'd up, and closely guarded by *Cherubims* with a *flaming sword*, when our *first* Parents were from thence driven out for their *Disobedience*! a most fatal and deadly stroke for *Us* their sinfull and unhappy *Posterity*! an act which cannot help filling the heart of every *true* and *sincere* Pœnitent with the following humiliating and mortifying reflections on the poor, weak, fallen state of *that* Nature, which was, *once*, our *Pride* and our *Glory*!—"O ADAM! hadst *Thou* but listen'd to and obey'd the voice of thy great and mercifull *Creatour*, more than the temptations of thy *Wife*, *Thou* hadst still continu'd happy, and *We*, thy unfortunate *Posterity*, *immortal*!" "O EVE! hadst *Thou* but listen'd to and obey'd the voice and warnings of thy *Husband*, more than the craft and cunning of the *Serpent*, *Thou* hadst still been *innocent*, and *We*, thy unhappy Children, had never known *Sin*, and consequently *Pain* and *Misery*!—"O SERPENT! SATAN! DEVIL! DESTROYER! or by whatever *other* NAME *Thou* goest in *Earth*, *Hell*, or *Heaven*! *Thou* grand Enemy to weak, frail *Man*, and the Souls and Bodies of his wretched Offspring! hadst *Thou* but kept Thyself with thy Fellow-Angels from that most accursed Vice of *Pride* or *Ambition*, *Thou* hadst never known *Envy*, *Hatred*, and *Malice*, and therefore never would have contriv'd the ruin and destruction of *Man*! *Thou* hadst still continu'd happy in thy *first* state, and "the Garden of *Eden*" had still been a *Paradise* to our *first* Parents, and to *Us*, their sinfull Descendents!

where we should have remain'd in perfect health, peace, and happiness, till it had pleas'd *God* to have taken us into a nearer Communion with *Himself*!"—Indeed, my Brethren! this is but a dark, gloomy, and melancholy side of the picture of Human Nature; I must confess: and therefore; by way of comfort in this disagreeable situation of it, let us lift up our hearts to *God* both in *private* as well as *public*, in the most joyfull returns of solemn praise and thanksgiving! that he has, of his infinite Love and Mercy to poor, fallen *Man*, sent us his *only Son*, the *second ADAM*, as on *this DAY* in *suffering* for us, to recover his *lost Image*, and to repair (thro' *HIM* only) the miserable ruin and destruction of the *first*!

And now to conclude. — Since, then, *We* also [my Brethren] behold him [by the eye of *Faith*] nail'd to the *Cross* as on *this DAY* [and as the Prophet most tenderly expresses it] "led as a sheep to the slaughter, and as a lamb dumb before his shearer!" I beseech you, let us draw near to *Him* with *shame*, *fear*, and *trembling*! — let us by *Faith* and a good *Life* endeavour to enjoy so great a gift, as *this Victory* over *Sin*, the *World*, and the *Devil* by *THE CROSS*! and let us shew ourselves worthy, to the best of our power, of those good things which are wrought out for us, that, finally, we may obtain the Kingdom of Heaven thro' the Grace and Mercy of A CRUCIFY'D SAVIOUR! by whom and with whom to the *Father* and the *Holy Ghost* be all *Glory*, *Honour*, and *Power*, both *now* and *for ever*! Amen!

F I N I S.